Faith in Kierkegaard

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Table of Contents

I. Being
II. Being-there in Kierkegaard – Minor Movements
III. Minor and Major Joined

I. The Question of Being and then the Ontological Difference to Being-There, Existence

One argues then that the process of being, or the question of being, is then in a sense simplicity. This simple being, this meaning then of Being, which in Heidegger is also a simplicity. It is how the simplicity then becomes a whole history of Being, and unfolds into Being-there, which then is Being as an Upsurge. I argue this then is the ontological question, how in fact being is then given in being-there. I also mean that in fact Being, is purely and quite assuredly the meaning of Being, and this then is profound and Being. I also mean literally and existentially then Being becomes material Being and being-there of course. I mean Marx argues Being is material being and material questions, and this then translates to phenomenology, where the phenomenon is an appearance and is the question of being-there and Being being the process of appearances and phenomena. It means phenomenology, the mix of bodies and geometry as then Being. The etymological or even phenomenological inquiry leads to the process of Being being Incontinence. I argue that the process of ontology in phenomena or phenomenon is its infinity, and infinity in

appearances and which becomes neoma and noemic correlates which finally means perception and dualism for Sartre. That in fact there is a being being there which is infinity, but is opposed to finitude. I argue it is actually this dualism which is so ossified in Sartre, that one cannot be dialectical and make finitude appear as infinite. I mean why then proceed to the question of negation, from being and being-there or existence to then negation and so consciousness, and the problem of consciousness which means just the Cartesian subject who is so conscious of his process of reflection that he is in fact just cogito ergo sum and that is being. But then what of the process of consciousness being elaborated as a joke would go from a humorist, Alain Badiou, on how many negations Sartre means, to negate again and again till it is futility or failure which is so evident that it deserves another critical project of Critique for negativity. I argue that dialectics proposes the opposite route, that negation is negated again to a positive affirmation as well. But then we find Deleuze, another humorist of French philosophy, in flat then positive affirmation only and its events and series and divinities, only the positive remains. Now in fact it means be dialectical, the negation becomes positive. I also mean that consciousness receives its full treatment. That then aleatory trajectory of being-there. I mean only that dualism and monism is also then the unity of a multiplicity but as a count which is counted again but only to be about belonging in Badiou. Why not then map out this belonging. Be about being and being-there but not much more, like Hegel then, the lover of Spirit and Being. Its opposition being dialectical but as idealism and say a process of Being, but not of Being-there.

Imagine then so foar Being-there divining no full development.

II. Existence then this Project of the For-Itself, how to negate and negate again to produce the reversal or the absolute

I then argue Existence takes as its object Being and becomes Being-there and Being, the simple meaning of philosophy – an ontological inquiry into not onticness (Heidegger) but in fact phenomenology and ontology again and again. With that commences not Marx, who is about the ontological as politics, but as something political of course but also about existence and its full living substance. I mean then to proceed from Marx but also live Marx. To the sciences so advanced I argue to live free and freely by science. To produce then an ontological inquiry into the sciences daily, to bring it forth into phenomenology, or life. I mean then it should be properly infinity that Cantorian numerical proof which is then lived. I assure one, that the process of living is infinity. I also mean that infinity is existence which is philosophy of life. I mean it can be infinity following only the sciences, but I mean for me, it is also to live. To live that one long life forever. I mean forever live and be in happiness. Something guaranteed by astronomy.

III. Kierkegaard and his Anti-Philosophy, We live the sciences.

I mean we live the absolute. Kierkegaard is best chosen as a free act and free judgement and a whole Act which divines this process of acting. I mean a basketball mathematician who is then always on the bounce and working on basketball and working on notes and I meant the whole jazz score earlier written on Kierkegaard, which is like a repeated discoveries of infinity and more infinity, is now turned rap or 8 Mile. I argue it is just the coolest style which is Kierkegaard. But I mean he is educated as well. Something like a Cantorian proof – that infinity in a phenomenon and appearance is then infinity in perception of the dualism and appearance of a thing. I mean then this infinity unfolds. Quite like that, like reading a novel and unfolding its literariness. I mean infinity unfolds in then Kant's Loquacity. I mean it is full of infinity to be the for-itself. Formalization is the point of science, and for-itself is its lived experience of in fact extending the formalization drawin to an analogy – lived and loved infinity. I mean the whole of Being is an Upsurge that man lives this infinity. In Kierkegaard I meant infinity is a loquacity of a free act. I mean music, literature and writing notes and that jazz score organised.

IV. Being, Being-there and Questions of Being and Being-there and then Negation, its own Negation and Synthesis which becomes then Infinity which I mean adds to it Projects, and so Many Comments in Free Acts.

Now produce a temporality, I call phenomelogy and the synthesis of before, now and after. Three successive moments. I argue three movements of the present. A succession then of moments. Aristotle and his poetics of in fact moments. I mean then activity, and praxis, and potential and actual and syntheses of time and temporality. In one rendition, it was all therefore about the temporality that becomes in Heidegger divined by me. Five temporalities and more. So many historical temporalities and such divine werk temporalities. Now I just mean in fact phenomenology as a succession of moments. Just the production of moments and now-times and freedoms and such utterances.

All of this becomes projects, projections and pure alternatings of the score of existence. I mean materialism then, as a topos in Idealism. I mean to live one full long life. I mean Kierkegaard's free acts and free judgements is that freedom to live fully the infinites we discover and talk about. How kinetics means in fact rates of infinity when we run off.

Runs, talks and discussions. I mean loquacity. Commenting and talking as cinema is sheets of cinema passing by me in a car.

V. Cinematic Synthesis and just the Process of then Concrete Relations

I mean just the concrete existence as Kierkegaardianism.